

The Ordination Procedure and Some Vinaya Rules



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AND

SOME VINAYA RULES

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Kaba Aye Pagoda Road

Yangon,

Myanmar

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ISBN 974-8239-43-8

Second Edition : November, 2006 1,000 copies

Cover : Shwedagon, Yangon;

background : Shwe In Bin Monastery, Mandalay

Donor : - U Hla Htay's Birthday Dhamma Present

Printed at : Sahadhammika Co., Ltd.

54/8-9 Charansanitwong Road, Soi 12,
Kwaeng Wat Thaphra, Khet Bangkokyai,
Bangkok 10600, Thailand
Tel. 864-0434-5, Fax 412-3087

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NAMO TASSA BHAGAVATO ARAHATO
SAMMĀSAMBUDDHASSA

FOREWORD

There were occasions when we found it difficult to ordain foreigners because we did not have any book in English that gave relevant information on the procedure of ordination or on the Vinaya. We felt an urgent need to remedy the situation. As a result this booklet was first compiled and printed in 1986, and this second edition has now been prepared after careful revision. It may be helpful for those who are in need of this information.

We write this booklet based on Pāli Texts, their Commentaries and two other treatises on the vinaya, namely, *Pātimokkha* by Nyānamoli Thera and *The Buddhist Monastic Codes* by Jeffrey Thānissaro. We have got many technical terms and expressions from the two treatises. We are, therefore, deeply indebted to both authors.

January 1, 1997,
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PROCEDURE OF ORDINATION

SĀMAṆERA ORDINATION

In Burma, the Buddhist custom of ordination begins with the applicant's request to a bhikkhu to permit him to receive a sāmānera-ordination. The applicant, having received the permission, requests the saṅgha to allow him to be shaved. Having been shaved, he goes to a senior bhikkhu and pays respect to him as a teacher by bowing down three times.

Then he makes supplication to the teacher and hands over a set of robes to him reciting a passage prescribed for the purpose. This done, he asks the teacher for the robes, which he puts on with the help of a bhikkhu.

After he has requested the teacher to ordain him a sāmānera (novice), he formally takes up the Three Refuges and the Ten Precepts. He has now become a sāmānera. As a sāmānera he has to request the teacher to be his preceptor. Then, the preceptor gives him a new name in Pāli.

The Procedure

Handing over the Robes to the Preceptor

Applicant : Venerable sir, I would like to request you to take this set of robes in my hands and ordain me a sāmaṇera out of compassion in order that I may become free from the cycle of suffering existences.

(3 times)

[The applicant hands the robes over the teacher and bows down three times. Then he asks for the robes.]

Asking the Preceptor for the Robes

Applicant : Venerable sir, I would like to request you to give me the set of robes in your hand and ordain me a sāmaṇera out of compassion in order that I may become free from the cycle of suffering existences. (3 times)

[The applicant bows down three times and the teacher gives him the robes. Then the applicant puts on the robes with the help of a bhikkhu or sāmaṇera.]

Making a Request for Sāmaṇera Ordination

Applicant : Venerable sir, I would like to request you to ordain me a sāmaṇera in order that I may become free from the cycle of suffering existences and attain to Nibbāna. (3 times)

[Then the applicant takes up the Three Refuges and the Ten Precepts as follows.]

Homage to the Buddha

Namo tassa bhagavato arahato sammāsambuddhassa.
(3 times)

I pay homage to the Exalted One, free from all
defilements and perfectly enlightened by Himself.
(3 times)

The Three Refuges

Buddham saraṇam gacchāmi.
Dhammam saraṇam gacchāmi.
Saṅgham saraṇam gacchāmi.

Dutiyampi Buddham saraṇam gacchāmi.
Dutiyampi Dhammam saraṇam gacchāmi.
Dutiyampi Saṅgham saraṇam gacchāmi.

Tatiyampi Buddham saraṇam gacchāmi.
Tatiyampi Dhammam saraṇam gacchāmi.
Tatiyampi Saṅgham saraṇam gacchāmi.

I take refuge in the Buddha.
I take refuge in the Dhamma.
I take refuge in the Saṅgha.
For the second time I take - - -
For the third time I take - - -

THE TEN PRECEPTS FOR A SĀMANERA

1. **Pānātipātā veramaṇi-sikkhāpadaṃ samādiyāmi.**
I undertake the training precept to abstain from killing.
2. **Adinnādānā veramaṇi-sikkhāpadaṃ samādiyāmi.**
I undertake the training precept to abstain from taking what is not given.
3. **Abrahmaçariyā veramaṇi-sikkhāpadaṃ samādiyāmi.**
I undertake the training precept to abstain from all kinds of sexual activity.
4. **Musāvādā veramaṇi-sikkhāpadaṃ samādiyāmi..**
I undertake the training precept to abstain from telling lies.
5. **Surāmeraya-majjapamādatthānā veramaṇi-sikkhāpadaṃ samādiyāmi.**
I undertake the training precept to abstain from any kind of intoxicants.
6. **Vikālabhojanā veramaṇi-sikkhāpadaṃ samādiyāmi.**
I undertake the training precept to abstain from taking substantial food after midday. (from noon to dawn)
7. **Nacca-gīta-vāḍita-visūka-dassanā veramaṇi-sikkhāpadaṃ samādiyāmi.**
I undertake the training precept to abstain from dancing, singing, music and any kind of entertainment show.

8. **Mālā-gandā-vilepana-dhāraṇa-maṇḍana-vibhūsanatṭhānā veramaṇi-sikkhāpadaṃ samādiyāmi.**
I undertake the training precept to abstain from the use of flowers, garlands, perfumes, unguents and things that tend to beautify and adorn a person.
9. **Uccāsayana-mahāsayanā veramaṇi-sikkhāpadaṃ samādiyāmi.**
I undertake the training precept to abstain from using high and luxurious beds and seats.
10. **Jātarūpa-rajatap-paṭiggahaṇā veramaṇi sikkhāpadaṃ samādiyāmi.**
I undertake the training precept to abstain from accepting and holding any kind of money, gold or silver.

Asking for a Preceptor

Applicant : Upajjhāyo me bhante hohi. (3 times)

Venerable sir, would you please be kind enough to be my preceptor. (3 times)

Preceptor: Pāsādikena Sampādehi.
Behave well.

Applicant : Āma Bhante
Yes, Venerable Sir

BHIKKHU ORDINATION

A bhikkhu who is selected as the instructor should lead the ceremony of bhikkhu ordination as follows.

Preceptor

Instructor : The Omniscient Buddha laid down a Vinaya-rule that only one who had a preceptor was to be ordained a bhikkhu. Accordingly this applicant shall have a preceptor to ordain him and guide him in the course of his bhikkhu life. So, he will have to take a preceptor.

Please repeat after me, applicant.

"Upajjhāyo me bhante hohi." (3 Times)

Venerable Sir, please be kind enough to be my preceptor.

Preceptor : Pāsādikena sampādehi.

Behave well.

Applicant : Ama Bhante.

Yes, Venerable Sir.

N.B. *Though an applicant has taken his preceptor in his sāmaṇera ordination he should repeat the procedure now.*

Indicating the Robes and Bowl

Instructor: Please listen to me, applicant. An applicant must have a set of three robes and one alms-bowl in his possession. I am, therefore, going to indicate your robes and bowl.

This is your own alms-bowl.

This is your own outer robe.

This is your own upper robe.

This is your own inner robe.

Now you are possessed of a complete set of three robes and one alms-bowl. So as to read the *Kammavācā* conveniently, I am going to give you and your preceptor new names. Your new name is *Nāga* and your preceptor's is Venerable *Tissa*. This Assembly of the *saṅgha* will use the name *Nāga* for the applicant and Venerable *Tissa* for the preceptor. These two names will be used throughout the ceremony of this *bhikkhu*-ordination.

Instruction

Instructor: Please listen to me *Nāga*. Now is the time for me to instruct you on how to answer the questions that will be put to you by the Assembly, regarding disqualifications for *bhikkhu*hood. However, it is not proper to instruct you in the Assembly, so I will have to instruct you outside the Assembly.

Please stand up Nāga and mindfully walk backwards with your palms together in the manner paying respect to the Assembly. Then, you should stop at a place about twenty feet from the Assembly and stand there.

Suṇātu me bhante saṅgho. Nāgo āyasmato tissassa upasampadāpekkho. Yadi saṅghassa patta-kallaṃ. Ahaṃ nāgaṃ anusāseyyaṃ.

သုဏာတု မေ ဘန္တေ သံဃော၊ နာဂေါ အာယသ္မတော တိဿဿ ဥပသမ္ပဒါပေက္ခော၊ ယဒိ သံဃဿ ပတ္တကလ္လံ၊ အဟံ နာဂံ အနုသာယေယျံ။

Let the saṅgha listen to me. Nāga requests ordination from the venerable Tissa. If it is the proper time for saṅgha, I shall instruct Nāga. [*Then the instructor goes to the applicant.*]

Instructor: Please listen to me Nāga. This is the time for you to tell the truth and the facts. When you are in the Assembly of the saṅgha you will be asked some questions concerning disqualifications for bhikkhuhood (Full Ordination). You shall answer the truth and the facts. Do not be at a loss; do not be embarrassed. You are just to answer “Yes venerable sir” if it is true, or “No, venerable sir” if it is not. The questions will be as follows:—

1. Do you suffer from leprosy? If you do, you are to answer, “Yes, Venerable sir”. If you do not, you are to answer, “No, Venerable sir”.

2. Have you got boils?
(No, Venerable Sir.)
3. Have you got eczema?
(No, Venerable Sir.)
4. Have you got tuberculosis?
(No, Venerable Sir.)
5. Have you got epilepsy?
(No, Venerable Sir.)
6. Are you a human being?
(Yes, Venerable Sir.)
7. Are you a man?
(Yes, Venerable Sir.)
8. Are you a free man?
(Yes, Venerable Sir.)
9. Are you free from debt?
(Yes, Venerable Sir.)
10. Are you free from government service?
(Yes, Venerable Sir.)

[When you are on leave you can answer "Yes, Venerable sir".]

11. Have your parents permitted you to be ordained a bhikkhu?
(Yes, Venerable Sir.)
12. Have you reached the qualifying age of twenty years?
(Yes, Venerable sir.)

13. Have you got a complete set of three robes and one alms-bowl?

(Yes, Venerable Sir.)

14. What is your name?

(My name is Nāga.)

15. What is your preceptor's name?

(My preceptor's name is Venerable Tissa.)

I have now taught you, Nāga, how to answer the questions that will be asked to you when you are in the Assembly. I am now going back to the Assembly alone. You will have to remain here and come to the Assembly only when you are called.

Suṇātu me bhante saṅgho. Nāgo āyasmato tissassa upasampadāpekkho. Anusittho so mayā. Yadi saṅghassa pattakallam. Nāgo āgaccheyya.

သုဏာတု မေ ဘန္တေ သံဃော၊ နာဂေါ အာယသ္မတော တိဿဿ
ဥပသမ္ပဒါပေက္ခော။ အနုသိဋ္ဌော သော မယာ၊ ယဒိ သံဃဿ ပတ္တကလ္လံ၊
နာဂေါ အာဂစ္ဆေယျ။

Let the saṅgha listen to me. Nāga requests full ordination from the venerable Tissa. He has been instructed by me. If it is the proper time for the saṅgha, let Nāga come.

Making a Request for Bhikkhu Ordination

Instructor: This is the time for you, Nāga, to request the saṅgha to ordain you a bhikkhu. Your request should be both in Pāli and in English.

Nāga : **Saṅghaṃ Bhante upasampadaṃ yācāmi.**
Ullumpatu maṃ bhante saṅgho
anukampaṃ upādāya.

(Venerable sirs, I would like to request the saṅgha to ordain me a bhikkhu. I beg the saṅgha to raise me from the status of sāmaṇera.)

² **Dutiyampi Saṅghaṃ ^{behante} bhante upasampadaṃ**
yācāmi. Ullumpatu maṃ bhante saṅgho
anukampaṃ upādāya.

(For the second time, Venerable sirs, I would like to request the saṅgha to ordain me a bhikkhu. I beg the saṅgha to raise me from the status of sāmaṇera.)

Tatiyampi saṅghaṃ bhante upasampadaṃ
yācāmi. Ullumpatu maṃ bhante saṅgho
anukampaṃ upādāya.

(For the third time, Venerable sirs, I would like to request the saṅgha to ordain me a bhikkhu. I beg the saṅgha to raise me from the status of sāmaṇera.)

Suṇātu me bhante saṅgho. Ayaṃ nāgo āyasmato
tissassa upasampadāpekkho. Yadi saṅghassa
pattakallam. Ahaṃ nāgaṃ antarāyike dhamme
puccheyyaṃ.

သုဏာတု မေ ဘဒ္ဒေ သံဃော၊ အယံ နာဂေါ အာယသ္မတော
 တိဿဿ ဥပသမ္ပဒါပေက္ခော၊ ယဒိ သံဃဿ ပတ္တကလ္လံ၊ အဟံ နာဂံ
 အန္တရာယိကေ ဓမ္မေ ပုဗ္ဗေယျံ။

Let the saṅgha listen to me. Nāga wishes full ordination from the venerable Tissa. If it is the proper time for the saṅgha. May I question Nāga on impediments to ordination?

Instructor: Please listen to me Nāga. This is the time for you to answer the truth and the facts. Do not be at a loss; do not be embarrassed. On behalf of the saṅgha I am now going to ask you the questions which examine your disqualifications for the bhikkhuhood. You are just to answer “Yes, Venerable sir”, or “No, Venerable sir”.

Do you suffer from leprosy?
(No, Venerable Sir.)

[**Note:** All the questions are as given above.]

[*Then members of the Assembly read kammavācā systematically. At the end of kammavācā the applicant has become a bhikkhu (Full Ordination).*]

Anusāsana

After the applicant has become a bhikkhu, a senior bhikkhu is to explain the **four dependances** and the **four most important rules of vinaya** as follows:

The Four Dependances (Cattāro Nissayā)

Food: A bhikkhu's life depends on the food he has collected by going alms-round. So he should consume it and make an effort to practise dhamma. But there are special allowances: They are a community meal, a designated meal, a meal by lot, a meal by invitation, a meal on the days of the waxing and the waning moon, a meal on the observance day and a meal on the day following observance day.

In short he may take any allowable food offered by devotees out of their faith in the Buddha sāsaṇa.

Robe: A bhikkhu's life depends on a dusty robe (paṃsukūla cīvara) or a rag-robe which is made of different pieces of cloth thrown away by the people. So he should put it on and make an effort to practise dhamma. But there are special allowances: they are robes made of linen, cotton, silk, wool, hemp or a robe made of different kinds of material.

In short he can put on any allowable robe offered by devotees out of their faith in the Buddha sāsaṇa.

Lodging: A bhikkhu's life depends on the foot of a tree as a lodging. So he should live under the shade of a tree and make an effort to practise dhamma. But there are special allowances: they are a cave, a building with a thatched roof, with the roof on one side, with the roof on both sides, with a pinnacle, without a pinnacle, made of wood, bricks, bamboo etc.

The buildings with the roof of leaves, zinc-sheets, asbestos-sheets, reinforced concrete etc. are also permissible as they are not prohibited.

Medicine: A bhikkhu's life depends on fermented urine as medicine. So he should take fermented urine as medicine and make an effort to practise dhamma. But there are special allowances: they are ghee, fresh butter, oil, honey and molasses. Having formally accepted them, he is to take them as medicine within seven days at most. On the seventh day he shall give them away. However, he may use them externally after the seventh day.

He can also take any allowable indigenous or Western medicine donated by devotees out of their faith in the Buddha sāṣana.

The Four Most Important Rules

Sexual activity: An ordained bhikkhu shall not engage in any type of sexual activity with any female or male being, even an animal. If he does, he is no longer a bhikkhu, not a son of the Buddha of the Sakyan clan. He must be disrobed and cannot be reordained a bhikkhu in this present existence.

Stealing : An ordained bhikkhu shall not steal or take what is not given, even a piece of grass or split of bamboo. If he does, he is no longer a bhikkhu, not a son of the Buddha of the Sakyan clan. He must be disrobed and cannot be reordained a bhikkhu in this present existence.

Killing : An ordained bhikkhu shall not intentionally kill a living being, even a white, red or black ant. If he kills an animal, even an insect, he has a Pācittiya offence. If he kills a human being, even if he gives any kind of medicine for abortion, he is no longer a bhikkhu, not a son of the Buddha of the Sakyan clan. He must be disrobed and cannot be reordained a bhikkhu in this present existence.

False Claim : An ordained bhikkhu shall not falsely claim to attain superhuman attainments such as Jhāna (absorption concentration), Magga (Path knowledge), and Phala (Fruition knowledge); he shall not even say that he takes delight in a quiet place. If he, having evil desire, falsely claim to have any of superhuman attainment such as Jhāna, he is no longer a bhikkhu, not a son of the Buddha of the Sakyan clan. He must be disrobed and cannot be reordained a bhikkhu in this present existence.

[*Then the fresher bhikkhu requests the saṅgha to exempt him from monastic duties as follows.]*

Making a request to be free from duties

Venerable sir, I would like to request you to exempt me from my monastic duties to you in order that I may meditate very well. I, too, make you free from your monastic duties to me. (3 times)

SOME VINAYA RULES FOR BHIKKHUS

SEVEN TYPES OF OFFENCES FOR VIOLATION OF THE RULES

1. Pārājika offence
2. Saṅghādisesa offence
3. Thullaccaya offence
4. Pācittiya offence
5. Pāṭidesanīya offence
6. Dukkata offence
7. Dubbhāsi offence

1. Four Pārājika Rules

Pārājika is the name of the offence, and it also refers to the first four rules of Vinaya. It means “defeat-ter” because it defeats a bhikkhu who breaks one of the most important four rules in the disciplinary code of the Saṅgha. When a bhikkhu violates one of the four rules, he is deprived of Buddhist monkhood and no longer a bhikkhu. He must be disrobed and return to lay life. He cannot be reordained a bhikkhu in his lifetime.

1. Should a bhikkhu engage in any type of sexual activity with a female or male being, even an animal, it entails a Pārājika offence and he is no longer a bhikkhu.

2. Should a bhikkhu intentionally steal or take what is not given, even if the thing taken is only worth a quarter of the lowest unit of currency officially used in a country, it entails a Pārājika offence and he is no longer a bhikkhu.

3. Should a bhikkhu intentionally deprive a human being of his life or provide him with a lethal weapon for the purpose or encourage him to die, it entails a Pārājika offence and he is no longer a bhikkhu.

4. Should a bhikkhu who has not attained Jhāna (absorption-concentration), Magga (path knowledge) and Phala (fruition knowledge), falsely claim that he has attained one of them, it entails a Pārājika offence and he is no longer a bhikkhu.

2. Thirteen Saṅghādisesa Rules

Saṅghādisesa means *an offence which requires a formal meeting of the Saṅgha at the initial, middle and final stages of redressing it*. It also refers to the thirteen rules of the disciplinary code of the Saṅgha.

1. Should a bhikkhu intentionally emit semen, except in a dream, it entails a Saṅghādisesa offence.

2. Should a bhikkhu, with lustful intention, touch any part of the body of a woman, even that of a new born female baby, it entails a Saṅghādisesa offence.

3. Should a bhikkhu, with lustful intention, talk to a woman with lewd words about the covered parts of her body, it entails a Saṅghādisesa offence.

4. Should a bhikkhu, with lustful intention, speak in the presence of a woman in praise of her offering sexual intercourse, it entails a Saṅghādisesa offence.

5. Should a bhikkhu act as an intermediary for lovers, it entails a Saṅghādisesa offence.

6. Should a bhikkhu, having a hut constructed with no donor, exceed the prescribed measurement, or should he not assemble bhikkhus to appoint a proper site with a surrounding area, it entails a Saṅghādisesa offence.

7. Should a bhikkhu, having a large dwelling constructed with a donor, not assemble bhikkhus to appoint a proper site with a surrounding area, it entails a Saṅghādisesa offence.

8. Should a bhikkhu, being angry, groundlessly accuse another bhikkhu of Pārājika, it entails a Saṅghādisesa offence.

9. Should a bhikkhu, being angry, groundlessly accuse another bhikkhu of a case of Pārājika, using as a pretext some point of legal process connected with another person's fault, it entails a Saṅghādisesa offence.

10. Should a bhikkhu attempt to cause a schism in the Saṅgha, or should he persist in undertaking a legal process conducive to a schism in the Saṅgha, he should be admonished by other bhikkhus. Should he, being admonished, attempt as before, then he should be remonstrated with by the Saṅgha. If he, on being remonstrated with up to the third time, relinquishes his attempt, that is fine. If he does not, it entails a Saṅghādisesa offence.

11. Should one or two or three bhikkhus follow that bhikkhu and take his side, they should be admonished by other bhikkhus. Should they, being admonished, persist in taking his side, they should be remonstrated with by the Saṅgha. If they, on being remonstrated with up to the third time, relinquish it, that is fine. If they do not, it entails a Saṅghādisesa offence.

12. A bhikkhu may be naturally difficult to admonish. When he is lawfully admonished by bhikkhus concerning training-precepts, he makes himself unadmonishable. He should then be admonished by bhikkhus not to make himself unadmonishable. If he, being admonished, endeavours as before, he should be remonstrated with by the Saṅgha. If he, on being remonstrated with up to the third time, relinquishes, it is fine. If he does not, it entails a Saṅghādisesa offence.

13. A bhikkhu, who is a corrupter of families by gifts of flowers, fruits, different kinds of beautifying powder, etc., with the hope of gaining something from them, should be admonished by other bhikkhus. Should he,

being admonished, persist as before, he should be remonstrated with by the Saṅgha. If he, on being remonstrated with up to the third time, relinquishes, it is fine. If he does not, it entails a Saṅghādisesa offence.

Redressing Saṅghādisesa Offence

The four Pārājika offences and the thirteen Saṅghādisesa offences are known as Weighty Offences (Garukāpatti) and the remaining offences are relatively Light Offences (Lahukāpatti).

If a bhikkhu has committed a Pārājika offence, there is no means to redress it, and he is no longer a bhikkhu. He must be disrobed.

If a bhikkhu has committed a Saṅghādisesa offence and concealed it without confessing to any of his fellow bhikkhus, he shall observe Parivāsa (a type of penance) for as many days as he has concealed it. After Parivāsa has been observed, he shall observe Mānatta (an extra penance to satisfy fellow bhikkhus) for six days. Only then, will he be rehabilitated in the Saṅgha by means of Abbhāna-kamma (act of rehabilitation) at a formal meeting of the Saṅgha. Then he is purified of his offence.

3. Two Aniyata Rules

The two Aniyata (Indefinite) rules are omitted here because they merely mention how to solve the problem of a legal case regarding violation of some rules.

4. Some Nissaggiya Pācittiya Rules

1. Cīvara Vagga

Nissaggiya-pācittiya is the name for both the offence and the rule as well. Nissaggiya means *the thing to be forfeited* and Pācittiya means *expiation*. So the whole compound word means that *the thing involved in violation of the rule must be forfeited and the offence also must be expiated by confessing it*.

1. A bhikkhu, having obtained an extra robe, may keep it for ten days at most. Should he keep it more than ten days without determining it or assigning it to another bhikkhu, it entails a Nissaggiya Pācittiya offence

(4-1-1).*

Exception: *When the robe is not yet finished or Kathina privileges are not rescinded, there is no offence.*

N.B. : *An extra robe here means 'the robe other than the ones determined (Adhiṭṭhita) or assigned (Vikappita).' If an extra robe is determined or assigned to a bhikkhu within ten days there is no offence. [See Appendices]*

* The first number refers to the chapter, the second the section (Vagga) and the third the rule in Pali texts of *Pārājika* and *Pācittiya*. For example at the end of the first rule of Nissaggiya Pācittiya, number 4 refers to the chapter of Nissaggiya Pācittiya; number 1 refers to the section of Cīvara Vagga; number 1 refers to the first rule of the section.

2. Should a bhikkhu stay away more than a *hatthapāsa* from one of triple robes at dawn, it entails a Nissaggiya Pācittiya offence (4-1-2).

Exception: *When the robe is not yet finished or Kathina privileges are not rescinded, there is no offence.*

N.B.: *A hatthapāsa is three feet and nine inches. Triple robes are the robes which are determined in each of their names, namely, outer robe, upper robe and inner robe.*

3. Should a bhikkhu keep out-of-season cloth for more than 30 days, it entails a Nissaggiya Pācittiya offence. (4-1-3).

Exception: *If the cloth is not yet enough to make a robe and one has expectation for further cloth to complete a robe, there is no offence.*

Out-of-season-cloth : *When Kathina privileges are not in effect, one month after the end of vassa is robe-season; when Kathina privileges are in effect, five months after the end of vassa are robe-season. The months apart from one or five months mentioned above are out-of-robe-season. A robe or a robe-cloth which is offered in these out-of-season months is called out-of-season-robe or out-of-season-cloth.*

4. Should a bhikkhu ask for a robe from an unrelated man or woman, it entails a Nissaggiya Pācittiya offence. (4-1-6)

Exception: *One whose robe is stolen or destroyed, has no offence.*

5. If an unrelated person invites that bhikkhu to receive many robes, he shall accept a robe or robes to complete just a set of two robes. If he accepts excess, it entails a Nissaggiya Pācittiya offence (4-1-7).

N.B.: *If he has lost the whole set of three robes he shall accept two robes: if he has lost two out of the three, he shall accept one: If he has lost one out of the three, he shall accept none.*

2. Koseyya Vagga

6. Should a bhikkhu receive or make someone else receive gold, silver or any form of money or take delight at gold etc. placed for him, it entails a Nissaggiya Pācittiya offence (4-2-8)

N.B.: *Should a bhikkhu receive something bought by someone with the money which a donor has entrusted to his steward, he has no offence.*

7. Should a bhikkhu engage in trade with money, it entails a Nissaggiya Pācittiya offence (4-2-9)

Exception: *A bhikkhu may ask price but can neither bargain nor buy.*

8. Should a bhikkhu engage in various kinds of buying and selling (bartering), it entails a Nissaggiya Pācittiya offence (4-2-10)

3. Patta Vagga

9. Should a bhikkhu, having obtained an extra alms-bowl, keep it for more than ten days without determining it or assigning it to another bhikkhu, it entails a Nissaggiya Pācittiya offence (4-3-1)

N.B.: *An extra alms-bowl should be understood in the same way as an extra robe. [See rule 1 of Nissaggiya Pacittiya] If the alms-bowl is determined or assigned to another bhikkhu within ten days, there is no offence.*

10. Should a bhikkhu ask for a new alms-bowl when one's current bowl is not beyond repair, it entails a Nissaggiya Pācittiya offence (4-3-2)

11. There are medicines for sick bhikkhus, namely, ghee, fresh butter, oil, honey and molasses. After a bhikkhu has accepted them with his hand, they can be kept in store and used for seven days at most. If they are kept and used for more than seven days, it entails a Nissaggiya Pacittiya offence (4-3-3)

Exception: *A bhikkhu may use them externally after the seventh day.*

12. Should a bhikkhu give another bhikkhu a robe and, being angry and displeased, snatch it back or have it snatched back; it entails a Nissaggiya Pācittiya offence. (4-3-5)

13. Should a bhikkhu knowingly persuade a donor to give him a gift that is intended for the saṅgha, it entails a Nissaggiya Pācittiya offence (4-3-10)

[Though the rules of Nissaggiya Pacittiya are thirty in number, we have selected only thirteen rules that are likely to be violated nowadays.]

5. Some Pācittiya rules

1. Musāvāda Vagga

1. Should a bhikkhu consciously tell a lie, it entails a Pācittiya offence. (5-1-1)

2. Should a bhikkhu say abusive words to another bhikkhu, it entails a Pācittiya offence. (5-1-2)

3. Should a bhikkhu slander a fellow bhikkhu, it entails a Pācittiya offence. (5-1-3)

4. Should a bhikkhu sleep along with a layman or sāmanera (novice) in a building more than three nights, it entails a Pacittiya offence. (5-1-5)

5. Should a bhikkhu sleep in the same building that a woman lives at night, it entails a Pācittiya offence. (5-1-6)

6. Should a bhikkhu tell a man or sāmaṇera about his actual attainment of a superhuman state (Jhāna, Magga or Phala), it entails a Pācittiya offence. (5-1-8)

N.B.: *If the attainment is true the offence is Pācittiya, and if it is not, Pārājika (defeater).*

7. Should a bhikkhu tell a layman or sāmaṇera about a weighty offence (Pārājika or Sanghādisesa) of another bhikkhu it entails a Pācittiya offence. (5-1-9)

8. Should a bhikkhu dig the earth or have the earth dug in any way, it entails a Pācittiya offence. (5-1-10)

N.B.: *A bhikkhu intentionally shall not even scratch the earth with a stick or finger.*

2. Bhutaḡāma Vagga

9. Should a bhikkhu damage a tree, plant or grass in any way, it entails a Pācittiya offence. (5-2-1)

Exception: *If a bhikkhu wishes to cut a branch, plant or grass he can tell an unordained person to do so indirectly using Kappiya-vohāra (allowable words) such as " Know this ", " This branch is in the way ", " This grass is too long ".*

N.B. : *There is germination in some seeds, roots, buds, stems or joints of some plants or vegetable. If a bhikkhu damages any of them*

it entails Dukkaṭa offence. If a bhikkhu eats some food containing any of them uncooked, it amounts to damaging it.

If a bhikkhu wishes to eat such food as this, he has to tell a layman or sāmaṇera 'to make it allowable' (Kappiya-karana). The bhikkhu is to say "Kappiyami karohi" meaning "Make it allowable to eat". Then, a layman or sāmaṇera is to cut it with a nail or knife, or pierce it with a pointed object, or burn it a bit on the fire saying "Kappiyami bhante" meaning "It is allowed to eat sir". It is only then that the bhikkhu can eat it without a "Dukkaṭa" offence.

10. Should a bhikkhu reply evasively or give trouble by keeping silent when he is questioned for an offence, it entails a Pācittiya offence. (5-2-2)

11. Should a bhikkhu disparage or decry a bhikkhu, it entails a Pācittiya offence. (5-2-3)

12. Should a bhikkhu, having used a bed, bench, chair or mattress belonging to the saṅgha, not keep it well or nor have it kept well, or should he go without taking leave, it entails a Pācittiya offence. (5-2-4)

13. Should a bhikkhu depart from a monastery, leaving bedding spread out in a dwelling belonging to the saṅgha or without arranging to have it kept well or without taking leave, it entails a Pācittiya offence. (5-2-5)

14. Should a bhikkhu, being angry and displeased, drive a bhikkhu out of a dwelling belonging to the saṅgha or having him driven out, it entails a Pācittiya offence. (5-2-7)

15. Should a bhikkhu knowingly pour water containing living beings into grass or earth, or should he have it so poured, it entails a Pācittiya offence. (5-2-10)

3. Bhikkhunovāda Vagga

[*Since there is not even one bhikkhuni nowadays, this Vagga is omitted.*]

4. Bhojana Vagga

16. Should a bhikkhu eat a meal before eating another meal which is already offered earlier, it entails a Pācittiya offence. (5-4-3)

17. Should a bhikkhu, having refused any food further offered, eat any food that is not left over, it entails a Pācittiya offence. (5-4-5)

18. Should a bhikkhu, eat any kind of substantial food in the improper time [i.e. between noon and the following dawn], it entails a Pācittiya offence. (5-4-7)

Exception : *Any bhikkhu can drink such fruit juice as lime, lemon, orange, grapefruit, banana, pineapple, mango juice after midday (i.e. improper time).*

19. Should a bhikkhu eat any stored-up food which was formally accepted with a bhikkhu's hand on previous days, it entails a Pācittiya offence. (5-4-8)

20. There are fine foods, namely, ghee, fresh butter, oil, honey, molasses, fish, meat, milk and curd. Should a bhikkhu, who is not sick, ask for and eat any of them, it entails a Pācittiya offence. (5-4-9).

21. Should a bhikkhu eat any food that has not yet been given formally into his or any other bhikkhu's hand except for water and tooth-stick, it entails a Pācittiya offence. (5-4-10)

N.B.: *The Commentary to the Vinaya text mentions five factors of the act of formal giving as follows:—*

- 1. The food to be given, together with the thing in which it is placed, is such that a man of average strength can lift.*
- 2. The giver is within a hatthapāsa (3 feet and 9 inches) of the bhikkhu.*
- 3. He makes a gesture of offering the food to the bhikkhu.*
- 4. The food is given with any limb of the body or with something contact with the body or by letting it fall into the bhikkhu's hand.*
- 5. The bhikkhu accepts it with any limb of the body or with something contact with the body.*

5. Acelaka Vagga

22. Should a bhikkhu give any food with his own hand to a naked ascetic or a wanderer, it entails Pācittiya offence. (5-5-1)

23. Should a bhikkhu sit intruding on a couple in their bedroom, it entails Pācittiya offence. (5-5-3)

24. Should a bhikkhu sit together with a woman at a place where they cannot be seen, it entails a Pācittiya offence. (5-5-4)

25. Should a bhikkhu sit together with a woman at a place where the conversation between them cannot be heard, it entails a Pācittiya offence. (5-5-5)

26. Should a bhikkhu visit lay families without informing an available bhikkhu in the *ārāma* after or before meal to which he is invited, it entails Pācittiya offence. (5-5-6)

Exception: *There is no offence in the robe-season or at the time of making a robe.*

27. Should a bhikkhu watch an army in battle array, unless there is a suitable reason, it entails a Pācittiya offence. (5-5-8)

28. Should a bhikkhu stay with an army more than three consecutive nights, even for a suitable reason, it entails a Pācittiya offence. (5-5-9)

29. Should a bhikkhu go to a battlefield, a roll call of the troops, a battle array or to see a regimental review while staying with army, it entails a Pācittiya offence. (5-5-10)

6. Surāpana Vagga

30. Should a bhikkhu drink an any intoxicant, it entails a Pācittiya offence. (5-6-1)

31. Should a bhikkhu tickle another bhikkhu, it entails a Pācittiya offence. (5-6-2)

32. Should a bhikkhu make a fun in the water, it entails a Pācittiya offence. (5-6-3)

33. Should a bhikkhu speak or behave in disrespect to a bhikkhu or Vinaya when being admonished by the latter in accordance with Vinaya, it entails a Pācittiya offence. (5-6-4)

N.B.: Should a bhikkhu, when being admonished according to the dhamma, not Vinaya, speak or act disrespectfully, he incurs Dukkaṭa offence. If the admonishing person is not a bhikkhu, the offence is Dukkaṭa.

34. Should a bhikkhu frighten a bhikkhu, it entails a Pācittiya offence. (5-6-5)

35. Should a bhikkhu put on a robe without applying one of the three kinds of discolouring, namely, green or brown or black, it entails a Pācittiya offence. (5-6-8)

36. Should a bhikkhu, having assigned his own robe to a bhikkhu or bhikkhunī or probationer or sāmaṇera or sāmaṇerī, use it without being relinquished, it entails a Pācittiya offence. (5-6-9)

37. Should a bhikkhu hide or have hidden another bhikkhu's bowl, robe, sitting-cloth, needle-case or waistband even for a joke, it entails a Pācittiya offence. (5-6-10)

7. Sappāṇaka Vagga

38. Should a bhikkhu knowingly kill a living being, it entails a Pācittiya offence. (5-7-1)

39. Should a bhikkhu knowingly use water containing living being, it entails a Pācittiya offence. (5-7-2)

40. Should a bhikkhu agitate to reopen a legal issue, knowing that it was properly dealt with, it entails a Pācittiya offence. (5-7-3)

41. Should a bhikkhu knowingly conceal a bhikkhu's weighty offence [Pārājika or Saṅghādisesa], it entails a Pācittiya offence. (5-7-4)

42. Should a bhikkhu knowingly give the Full Ordination to a person under the twenty years of age, that person is not fully ordained; those bhikkhus who participate in the ordination ceremony incur Dukkaṭa offence; the preceptor incurs Pācittiya offence. (5-7-5)

43. Should a bhikkhu knowingly travel together with a group of thief-merchants by appointment, should he even go to one village, it entails a Pācittiya offence.
(5-7-6)

44. Should a bhikkhu, by appointment, travel on the same journey with a woman, should he even go to one village, it entails a Pācittiya offence. (5-7-7)

8. Sahadhammika Vagga

45. Should a bhikkhu, being admonished by bhikkhus according to the rule, say, "I shall not observe this rule until I can ask some other bhikkhu," it entails a Pācittiya offence. (5-8-1)

46. Should a bhikkhu criticise the rule of vinaya when the rules are recited fortnightly, it entails a Pācittiya offence. (5-8-2)

47. Should a bhikkhu pretend not to know the rules in the Pātimokkha though he has already heard the Pātimokkha two or three times, it entails a Pācittiya offence. (5-8-3)

48. Should a bhikkhu, being angry and displeased, give a blow to a bhikkhu, it entails a Pācittiya offence.
(5-8-4)

49. Should a bhikkhu, being angry and displeased, raise his hand against a bhikkhu, it entails a Pācittiya offence. (5-8-5)

50. Should a bhikkhu groundlessly accuse another bhikkhu of an offence of Saṅghādisesa, it entails a Pācittiya offence. (5-8-6)

51. Should a bhikkhu cause worry in a bhikkhu with an intention of making him uncomfortable even for a while, it entails a Pācittiya offence. (5-8-7)

52. Should a bhikkhu eavesdrop on bhikkhus involved in a dispute over an issue, it entails a Pācittiya offence.
(5-8-8)

53. Should a bhikkhu, after having given his consent to some acts of the saṅgha which have been properly dealt with, decry the act, it entails a Pācittiya offence.

(5-8-9)

54. Should a bhikkhu get up and leave a meeting of the saṅgha while formal discussion of a legal act is proceeding, without giving his consent, it entails a Pācittiya offence. (5-8-10)

55. Should a bhikkhu, having given a robe to a bhikkhu together with the saṅgha, later decry that activity, it entails a Pācittiya offence. (5-8-11)

56. Should a bhikkhu knowingly persuade a donor to give a bhikkhu any gift that is intended for the saṅgha, it entails a Pācittiya offence. (5-8-12)

9. Ratana Vagga

57. Should a bhikkhu enter a king's bedchamber, uninformed, when both the king and queen are in the chamber, it entails a Pācittiya offence. (5-9-1)

58. Should a bhikkhu pick up a valuable or have it picked up, except when one finds in a monastery or in a dwelling one, it entails a Pācittiya offence. (5-9-2)

59. Should a bhikkhu enter a village, town or city in improper time (i.e. from afternoon to dawn next morning) without taking leave of an available bhikkhu unless there is an emergency, it entails a Pācittiya offence. (5-9-3)

60. Should a bhikkhu obtain a needle box made of ivory, bone or horn, it entails a Pācittiya offence. (5-9-4)

61. Should a bhikkhu use a bed or bench with legs longer than eight Sugata's fingerbreadths for one's own use, it entails a Pācittiya offence. (5-9-5)

62. Should a bhikkhu use a bed or bench stuffed with cotton, it entails a Pācittiya offence. (5-9-6)

63. Should a bhikkhu use an overly large sitting cloth, it entails a Pācittiya offence. (5-9-7)

64. Should a bhikkhu use an overly large skin-eruption covering cloth, it entails a Pācittiya offence. (5-9-8)

65. Should a bhikkhu have a robe made to the measurements of the Sugata's robe or larger, it entails a Pācittiya offence. (5-9-10). Here are the measurements of Sugata's robe: nine spans in length and six spans in width.

[Though Pācittiya rules are ninety-two in number, we have selected only sixty-five rules that are likely to be violated nowadays.]

6. Some Pāṭidesanīya Rules

1. There are some families declared *Sekkha* (i.e. Sotapannas). Should a bhikkhu, who is neither sick nor invited, accept and consume any food from such a families. It should be confessed by him thus, " Friend, I have done a censurable thing, which is unbecoming and should be confessed. That I confess ". (6-3)

2. There are forest abodes, reputed, dubious and dangerous. Should a bhikkhu, who is not sick, living in such an abode, accept and consume uninformed food in his abode, It should be confessed by him thus, "Friend, I have done a censurable thing, which is unbecoming and should be confessed. That I confess". (6-4)

[Though Pāṭidesanīya rules are four in number, we have selected only two rules that are likely to be violated nowadays.]

7. Sekhiya

1. Parimaṇḍala Vagga

1. A bhikkhu shall wear the under-robe even all round. (7-1-1)

2. A bhikkhu shall wear the upper-robe even all round. (7-1-2)

3. A bhikkhu shall walk well covered in inhabited areas. (7-1-3)

4. A bhikkhu shall sit well covered in inhabited areas. (7-1-4)

5. A bhikkhu shall walk well restrained in inhabited areas. (7-1-5)

6. A bhikkhu shall sit well restrained in inhabited areas. (7-1-6)

7. A bhikkhu shall walk with the lowered eyes in inhabited areas. (7-1-7)

8. A bhikkhu shall sit with the lowered eyes in inhabited areas. (7-1-8)

9. A bhikkhu shall not walk with robes hitched up in inhabited areas. (7-1-9)

10. A bhikkhu shall not sit with robes hitched up in inhabited areas. (7-1-10)

2. Ujjagghikā Vagga

11. A bhikkhu shall not walk laughing loudly in inhabited areas. (7-2-1)

12. A bhikkhu shall not sit and laugh loudly in inhabited areas. (7-2-2)

13. A bhikkhu shall walk quietly in inhabited areas.
(7-2-3)

14. A bhikkhu shall sit quietly in inhabited areas.
(7-2-4)

15. A bhikkhu shall not fidget, swagger and stagger in inhabited areas. (7-2-5)

16. A bhikkhu shall not sit fidgeting or swaying in inhabited areas. (7-2-6)

17. A bhikkhu shall not walk fidgeting or swinging the arms in inhabited areas. (7-2-7)

18. A bhikkhu shall not sit and fidget (or gesticulate) his arms in inhabited areas. (7-2-8)

19. A bhikkhu shall not walk fidgeting the head in inhabited areas. (7-2-9)

20. A bhikkhu shall not sit fidgeting the head in inhabited areas. (7-2-10)

3. Khambhakata Vagga

21. A bhikkhu shall not walk with arms akimbo in inhabited areas. (7-3-1)

22. A bhikkhu shall not sit with arms akimbo in inhabited areas. (7-3-2)

23. A bhikkhu shall not walk with his head covered in inhabited areas. (7-3-3)

24. A bhikkhu shall not sit with his head covered in inhabited areas. (7-3-4)

25. A bhikkhu shall not walk on the toes or heels in inhabited areas. (7-3-5)

26. A bhikkhu shall not sit while clasping the knees in inhabited areas. (7-3-6)

27. A bhikkhu shall accept alms-food appreciatively. (7-3-7)

28. A bhikkhu shall accept alms-food with attention on the bowl. (7-3-8)

29. A bhikkhu shall accept alms-food with other foods in proportion (that is, in the proportion of one part in four to the rice). (7-3-9)

30. A bhikkhu shall accept alms-food with other foods up to the level of the edge of the bowl. (7-3-10)

4. Sakkacca Vagga

31. A bhikkhu shall eat alms-food appreciatively.
(7-4-1)

32. A bhikkhu shall eat alms-food with attention on the bowl. (7-4-2)

33. A bhikkhu shall eat alms-food evenly. (7-4-3)

34. A bhikkhu shall eat alms-food with curries in proportion. (7-4-4)

35. A bhikkhu shall not eat alms-food from the top down. (7-4-5)

36. A bhikkhu shall not hide curries and other foods with rice out of desire to get more. (7-4-6)

37. A bhikkhu shall not, unless sick, ask for curry or rice for his own benefit and eat it. (7-4-7)

38. A bhikkhu shall not look at another bhikkhu's bowl with an intention of finding fault. (7-4-8)

39. A bhikkhu shall not take an extra-large mouthful.
(7-4-9)

40. A bhikkhu shall take a round mouthful. (7-4-10)

5. Kabala Vagga

41. A bhikkhu shall not open the mouth when the mouthful is not brought to it. (7-5-1)

42. A bhikkhu shall not put all the fingers into the mouth while eating. (7-5-2)

43. A bhikkhu shall not speak with his mouthful of food. (7-5-3)

44. A bhikkhu shall not eat tossing a lump of rice.
(7-5-4)

45. A bhikkhu shall not eat by biting apart a lump of rice. (7-5-5)

46. A bhikkhu shall not eat stuffing out the cheeks.
(7-5-6)

47. A bhikkhu shall not eat shaking the hands. (7-5-7)

48. A bhikkhu shall not eat scattering rice about.
(7-5-8)

49. A bhikkhu shall not eat sticking out the tongue.
(7-5-9)

50. A bhikkhu shall not eat making champing sounds.
(7-5-10)

6. Surusuru Vagga

51. A bhikkhu shall not eat making sucking sounds.
(7-6-1)

52. A bhikkhu shall not lick his hand while eating.
(7-6-2)

53. A bhikkhu shall not scrap the bowl with his finger while eating. (7-6-3)

54. A bhikkhu shall not smack his lips with the tongue while eating. (7-6-4)

55. A bhikkhu shall not accept a water vessel with a hand soiled by food. (7-6-5)

56. A bhikkhu shall not throw away bowl-washing water which has rice grains in it in inhabited area. (7-6-6)

57. A bhikkhu shall not teach Dhamma to a person who is not sick and has an umbrella in his hand. (7-6-7)

58. A bhikkhu shall not teach Dhamma to a person who is not sick and has a staff in his hand. (7-6-8)

59. A bhikkhu shall not teach Dhamma to a person who is not sick and has a knife in his hand. (7-6-9)

60. A bhikkhu shall not teach Dhamma to a person who is not sick and has a weapon in his hand. (7-6-10)

7. Pāduka Vagga

61. A bhikkhu shall not teach Dhamma to a person who is not sick wearing wooden soled sandal. (7-7-1)

62. A bhikkhu shall not teach Dhamma to a person who is not sick wearing footwear. (7-7-2)

63. A bhikkhu shall not teach Dhamma to a person who is not sick in a vehicle. (7-7-3)

64. A bhikkhu shall not teach Dhamma to a person who is not sick on a couch. (7-7-4)

65. A bhikkhu shall not teach Dhamma to a person who is not sick and sit grasping the knee. (7-7-5)

66. A bhikkhu shall not teach Dhamma to a person who is not sick wearing a headwrapping. (7-7-6)

67. A bhikkhu shall not teach Dhamma to a person who is not sick whose head is covered. (7-7-7)

68. A bhikkhu, while sitting on the ground, shall not teach Dhamma to a person who is not sick sitting on a seat. (7-7-8)

69. A bhikkhu, while sitting on a low seat, shall not teach Dhamma to a person who is not sick sitting on a high seat. (7-7-9)

70. A bhikkhu, while standing shall not teach Dhamma to a person sitting who is not sick. (7-7-10)

71. A bhikkhu shall not teach Dhamma to a person who is not sick ahead of him walking. (7-7-11)

72. A bhikkhu, while walking beside a path, shall not teach Dhamma to a person who is not sick walking on the path. (7-7-12)

73. A bhikkhu who is not sick shall not defecate or urinate while standing up. (7-7-13)

74. A bhikkhu who is not sick shall not defecate, urinate or spit on green plant. (7-7-14)

75. A bhikkhu who is not sick shall not defecate, urinate or spit into water. (7-7-15)

All seventy-five Sekhiya rules are finished.

APPENDICES

Confession

Confessor: Ahaṃ bhante sabbā āpattiyo
āvikaromi.

Venerable sir, I would like to confess
all my offences.

Acknowledger: Sādhu āvuso sādhu sādhu.

Well done, Friend, well done, well
done.

Confessor: Ahaṃ bhante sambahulā nānā-
vatthukā sabbā āpattiyo āpajjīṃ. Tā
tumha mūle paṭidesemi.

Venerable sir, I have committed many
offences of different bases. I confess all
of them to you.

Acknowledger: Passasi āvuso tā āpattiyo.

Do you see them?

Confessor: Āma bhante passāmi.

Yes I see them, Venerable sir.

Acknowledger: Āyatim āvuso saṃvareyyāsi.

You should restrain yourself in future.

Confessor: Sādhu sutthu bhante saṃvarissāmi.

I shall well restrain myself in future,
Venerable sir.

Acknowledger: Sādhū āvuso, Sādhū, Sādhū.

Well done Friend, Well done, Well done.

NB. For convenience, a temporary bhikkhu [or any bhikkhu] may confess as mentioned above to a senior bhikkhu who has confessed his offence. If both bhikkhus haven't yet confessed they must confess to each other in Pāli as follows:-

Junior -- Ahaṃ bhante sabbā āpattiyo āvikaromi.

Senior -- Sādhū āvuso sādhu sādhu.

Junior -- Ahaṃ bhante sambahulā nānāvattukā sabbā āpattiyo āpajjīm. Tā tumha-mūle paṭidesemi.

Senior -- Passasi āvuso tā āpattiyo.

Junior -- Āma bhante passāmi.

Senior -- Āyatim āvuso saṃvareyyāsi.

Junior -- Sādhū sutthu bhante saṃvarissāmi.

Senior -- Sādhū āvuso sādhu sādhu.

Senior -- Ahaṃ āvuso sabbā āpattiyo āvikaromi.

Junior -- Sādhū bhante sādhu sādhu.

Senior -- Ahaṃ āvuso sambahulā nānāvattukā sabbā āpattiyo āpajjīm. Tā tumha-mūle paṭidesemi.

Junior -- Passatha bhante tā āpattiyo.

Senior -- Āma āvuso passāmi.

Junior -- Āyatiṃ bhante saṃvareyyātha.

Senior -- Sādhū sutthu āvuso saṃvarissāmi.

Junior -- Sādhū bhante sādhu sādhu.

[Now the junior confessor repeats his formula]

Junior -- Ahaṃ' bhante sambahulā nānāvattukā sabbā
āpattiyo āpajjimi. Tā tumha mūle paṭidesemi.

Senior -- Passasi āvuso tā āpattiyo.

Junior -- Āma bhante passāmi.

Senior -- Ayatiṃ āvuso saṃvareyyāsi.

Junior -- Sādhū sutthu bhante saṃvarissāmi.

Senior -- Sādhū āvuso sādhu sādhu.

Junior -- Ven. sir, I would like to confess all my
offences.

Senior -- Well-done Friend, well-done, well-done.

Junior -- Ven. sir, I have committed many offences of
different bases. I confess all of them to you.

Senior -- Do you see them?

Junior -- Yes, Ven. sir. I see them.

Senior -- You should restrain yourself in future.

Junior -- I shall well restrain myself in future, Ven. sir.

Senior -- Well-done Friend, well-done, well-done.

Determination (Adhiṭṭhāna)

When a bhikkhu has obtained a ready-made robe or a robe-cloth or an alms-bowl, he shall do either determination (adhiṭṭhana) or assignment (vikappana), within ten days.

For Triple Robes

Imaṃ saṅghāṭim adhiṭṭhāmi. [Outer robe]

I determine this as an outer robe.

Imaṃ uttarāsaṅgaṃ adhiṭṭhāmi. [Upper robe]

I determine this as an upper robe.

Imaṃ antaravāsakaṃ adhiṭṭhāmi. [Inner robe]

I determine this as an inner robe.

For General Cloth

Imaṃ parikkhāracoḷam adhiṭṭhāmi. [a single cloth]

I determine this as a general cloth.

Imāni parikkhāracoḷāni adhiṭṭhāmi. [many cloths]

I determine these as general cloths.

For Alms Bowl

Imaṃ pattam adhiṭṭhāmi. [a single bowl]

I determine this as an alms bowl.

Imāni pattāni adhiṭṭhāmi. [many bowls]

I determine these as alms bowls.

[If the requisite is out of a hatthapāsa, (=45 inches) the words *this* and *these* are to be replaced by *that* and *those* respectively.]

Withdrawal of Determination

A determined robe or bowl can be revoked by uttering the following passages:-

Imaṃ saṅghāṭiṃ paccuddharāmi.

I revoke the determination of this outer robe.

NB. The words *uttarāsaṅgaṃ*, *antaravāsakaṃ*, *pattam* etc.. are to be used in accordance with a particular requisite.

The determination of any robe or bowl is nullified,

1. if the requisite is given away;
2. if it is stolen;
3. if it is taken away by a close friend;
4. if the owner returns to lay life;
5. if he discards the training rules;
6. if he is dead;
7. if he has changed sex; or
8. if he withdraws the determination.

Assignment (Vikkappana)

A bhikkhu who wants to assign his robe or bowl to another bhikkhu, holding the robe or bowl in his hand towards the latter, is to say, "Imaṃ cīvaraṃ tuyhaṃ vikappemi" and give the robe to him.

Owner : Imaṃ cīvaraṃ tuyhaṃ vikappemi.

I assign this robe to you.

Second bhikkhu : Mayham̐ santakam̐ paribhuñja vā
 visajjehi vā yathāpaccayaṃ karohi.
 Please use my property or give it away;
 do it according to circumstances.

Then, the robe is to be returned to the owner, who can wear it as long as he wishes.

Observance of Vassa

Imasmim̐ vihāre imam̐ temāsam̐ vassam̐ upemi.
 [3 times]

[I will live in this monastery for these three months
 of Rains Retreat]

Pavāraṇā

At the end of Vassa (Rains Retreat) the Saṅgha shall invite each other at a gathering of the Saṅgha as follows:

**Saṅgham̐ bhante pavāremi diṭṭhena vā sutena vā
 parisāṅkāya vā. Vadantu maṃ āyasmanto anukampaṃ
 upādāya. Passanto paṭikarissāmi.**

[Venerable Sirs, I invite you to tell me out of compassion if you see, hear or suspect any offence that I may commit. I shall redress it if it is seen.]

Dutiyampi bhante saṅghaṃ pavāremi diṭṭhena vā sutena vā parisāṅkāya vā. Vadantu maṃ āyasmanto anukampaṃ upādāya. Passanto paṭikarissāmi.

[Venerable Sirs, for the second time I invite - - -]

Tatiyampi bhante saṅghaṃ pavāremi diṭṭhena vā sutena vā parisāṅkāya vā. Vadantu maṃ āyasmanto anukampaṃ upādāya. Passanto paṭikarissāmi.

[Venerable Sirs, for the third time I invite - - -]

Observance of Kathina

Kathinathāra-ka-bhikkhu: Atthataṃ bhante saṅghassa kathinaṃ. Dhammiko kathinatthāro anumodatha.

[Venerable sirs, the saṅgha has performed the kathina. The performance of the kathina accords with the Dhamma. Please be glad at it.]

Anumodaka-bhikkhus: Atthataṃ bhante saṅghassa kathinaṃ. Dhammiko kathinatthāro anumodāmi.

[Venerable sirs, the saṅgha has performed the kathina. I am glad as the performance of the kathina accords with the Dhamma.]

Nissaya (Dependance)

A bhikkhu who hasn't yet completed five vassa (Rains) shall live with his preceptors in the same monastery. If he lives in another monastery he shall have a senior bhikkhu as his teacher and lives dependant on him. So he 'takes up dependance' on the teacher, saying the following passage.

Young Bhikkhu : *Ācariyo me bhante hohi. Āyasmato nissāya vacchāmi.* (3 times)

[Venerable sir, please be kind enough to be my teacher. I shall live dependant on your venerable.]

Teacher: *Pāsādikena sampādehi.*

[Behave well.]

Observance of Uposatha

Upasatha means *living with purified Sila (morality)*. It must be performed fortnightly. It is classified as Saṅgha, Gaṇa, Puggala and Adhiṭṭhāna uposatha.

Saṅgha Uposatha is performed by the saṅgha of not less than four bhikkhus reciting Pātimokkha rules after a Ñatti has been recited.

Gaṇa Uposatha is performed by three bhikkhus individually reciting a passage, "Parisuddho ahaṃ bhante. Parisuddhoti maṃ dharetha" after a Ñatti has been recited.

Gana-Ñatti: *suṇantu me āyasmanto. Ajjuposatho pannaraso (Cātuddaso). Yadāsmantānaṃ pattakāllaṃ Mayam aññamaññāṃ pārisuddhi-uposatham kareyyāma.*

Puggala uposatha is performed by two bhikkhus individually reciting the same passage as mentioned above without reciting any *Ñatti*.

Adhiṭṭhāna uposatha is performed by one bhikkhu who stays alone, mentally saying, “**Ajja me uposatho paṇṇarasoti (or cātuddasoti) Adhiṭṭhāmi**”

N.B. : *Before all these uposathas are performed each member of the Saṅgha shall confess their offences.*

Bhikkhu Ordination Ñattis for Two or Three Applicants

Anusāsana Ñatti

Suṇātu me bhante saṅgho. Ayami ca Nāgo ayami ca Datto (ayami ca Mitto) ayasmato tissassa upasampadāpekkhā. Yadi saṅghassa pattakallam. Ahami nāgam ca dattam ca (mittam ca) anusaseyyami.

Osāraṇa-Ñatti

Suṇatu me bhante saṅgho. Nāgo ca Datto ca (Mitto ca) āyasmato tissassa upasampadāpekkhā. Anusiṭṭhā te mayā. Yadi saṅghassa pattakallam. Nāgo ca Datto ca (Mitto ca) āgaccheyyumi.

Pucchana-Ñatti

Suṇatu me bhante saṅgho. Ayami ca Nāgo ayami ca Datto (ayami ca Mitto) āyasmato tissassa upasampadāpekkhā. Yadi saṅghassa pattakallam. Ahami nāge ca datte ca (mitte ca) antarāyike dhamme puccheyyami.

At the Temple of Emerald Buddha Bangkok. Thailand



Chanmayay Sayadaw
30.Dec.96



Born : July 24, 1928, in Pyinma Village,
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Sāmaṇera (novice) : at the age of 15 at Tawya beikman
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Named : Shin Janaka

Bhikkhuhood : at the age of 20

Degrees attained : Dhammācariya from Sakya-Sīha
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: Dhammācariya from state Sāsanā
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: Abhivaṁsa from Sakya-Sīha examina-
tion.

: G.C.E. (A level) from London.

: Sanskrit, Hindi and Sinhala Language

Vipassana Meditation : In 1953, under the supervision of
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for four months.

Career : Lecturer at Mahāvisuddhayone
Buddhist University in Mandalay.

: Editorial assistance in the Sixth
Buddhist Council by way of reviewing
the Pāli scriptures.

: Nayaka Sayādaw at Mahāśī Sāsanā
Yeikthā.

Abbot of Chanmyay Yeiktha : Febuary 1977.

Author : Preface of “Vissuddhimagga Mahāṭikā
(in Myanmar) Nissaya” written by the Most Venerable Mahāṣī Sayādaw, “Visuddhimagga” in Myanmar 1st Volume, reply to the criticism to the “World Buddhism” magazine in Colombo and so on. “Peace and Happiness” was the famous one.

Mission : 1979-present (1997), Venerable Sayādaw conducted several meditation retreats and delivered Dhamma Talks in twenty-five countries in Asia, Africa, Australia, Europe and the U.S.A.

Forest Monastery : Branch of Chanmyay Yeiktha is Hmawbhi Centre, good location and only 45 minutes from Yangon by car.



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